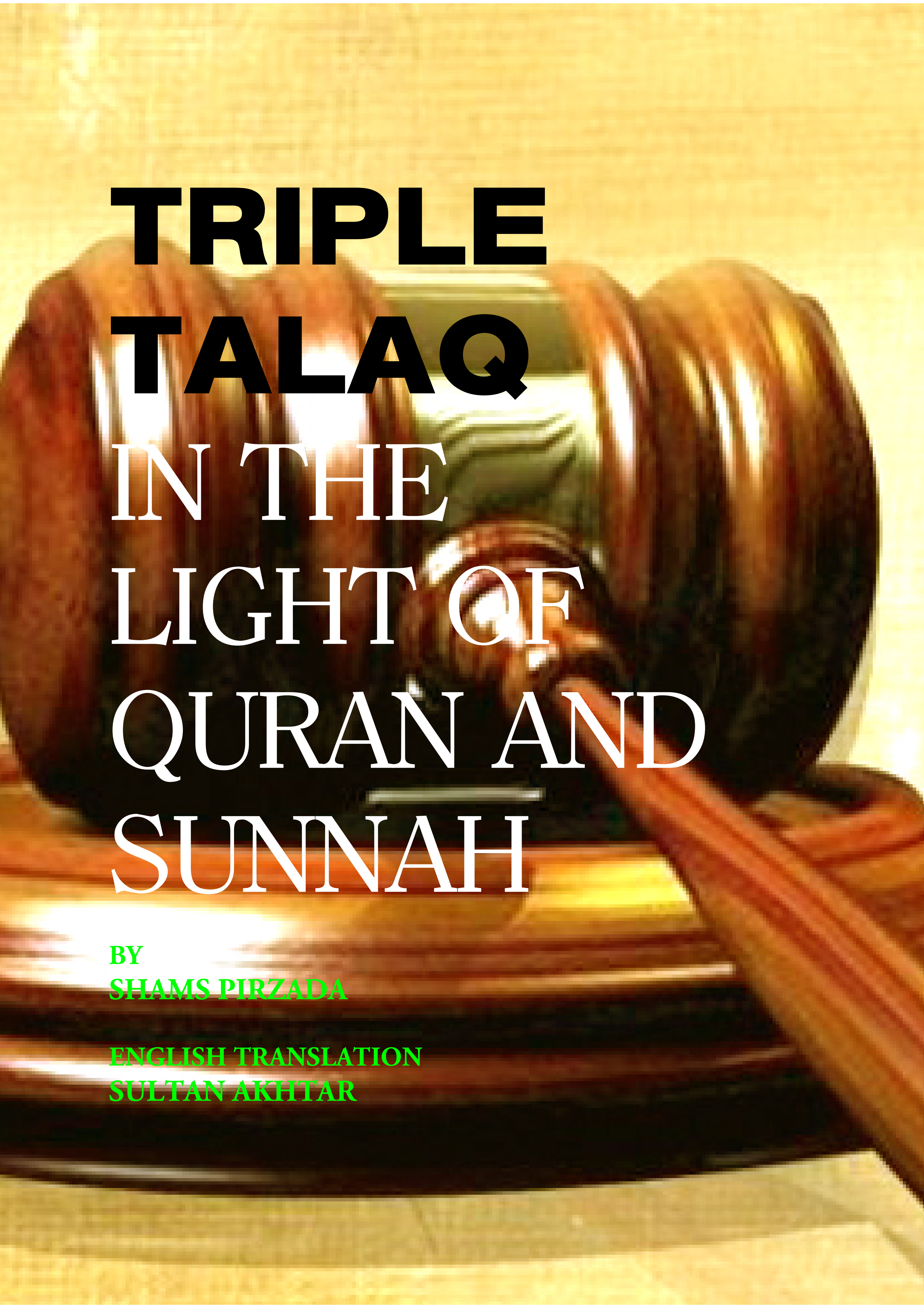


TRIPLE TALAQ

IN THE LIGHT OF QURAN AND SUNNAH

BY
SHAMS PIRZADA

ENGLISH TRANSLATION
SULTAN AKHTAR

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In the Name of Allah, Most Gracious, Most Merciful

FOREWORD

This paper was presented in a seminar which was held in Ahmadabad from 4th to 6th November 1973 under the presidentship of the late Maulana Mufti Ateequr Rehman sahib and which was attended by the following persons:

(1) Maulana Saeed Ahmed Akberabadi, Editor, Urdu monthly 'Burhaan' Delhi,
(2) Maulana Mukhtaar Ahmed Nadvi, Secretary, Jamiat Ahl e Hadeeth Bombay,
(3) Maulana Sayed Ahmed 'Urooj' Qadiri, Editor, Urdu monthly "Zindagi", Rampur,
(4) Maulana Sayid Haamid Ali, Secretary, Jamaat e Islami, Hindi, Delhi,
(5) Maulana Abdur Rehman bin Ubaidullah Rehmani,
(6) Maulana Mehfoozur Rehman (Fazil, Deoband), Mudarris, Madrasa e Bait ul Uloom, Malegaon,
(7) Shams Pirzada.

These scholars had presented their papers and the unanimous opinion which was formed after prolonged discussion and which was also published thereafter was this:'

(1) The problem (issue) of triple talaq (in one sitting)'s being a Talaq e Baainah (irrevocable separator) is neither Qataee (decisive) nor Ijamaee (unanimous). There has been a difference of opinion in this matter right from the days of the salaf (ancestors).

(2) Apart from the fiqhee juziyaat (legal details) the opinion of this seminar in the following situations is like this:
(a) If a man tells to his wife the words Talaq, Talaq, Talaq and says that his intention was to give only one talaq (divorce) and that “I had repeated the word talaq' only for takeed emphasis)” then his say will be accepted and that talaq I not be considered a talaq e mugalliza baainah (irrevocable separator divorce).
(b) If a man tells his wife "three talaq to you" but then he also gives a sworn statement that his intention was not to give three talaqs; that he thought that no talaq becomes effective unless the word three talaq' is uttered and therefore he had used the word 'three talaq' then his statement will be accepted as true and that talaq will not be considered a talaq e mugalliza baainah (irrevocable-separator divorce).
(3) It is very much imperative that Muslims should be thought the correct manner of giving divorce and that they must be made aware of the fact that the manner of giving three talaq at a time is a bidat (innovation), a maasiyat (sinful act) and a zulm (injustice) to the woman. Muslims must refrain from this wrong way of divorcing. They should stop at giving one talaq, if at all it is absolutely necessary to resort to separation. Such one talaq should also be pronounced only when the wife is in a state of cleanliness (a non menstrual period) wherein he did not have had a sexual intercourse her.

This resolution was signed by all the eight scholars. (Please see **'Ek Majlis ki Teen Talaq'** published by Islamic Research center, Ahmadabad).

The writer has reviewed his said paper and it is now being published in a pamphlet form after making some omission, addition and amendment.

In the modern times and especially among the Muslims of India the habit or custom of pronouncing three talaq at time or in one sitting is prevalent. People (common) think that no divorce is effective without using the word talaq thrice. This is their ignorance. But the advocates and qazees also, while writing a talaq name (declaration of divorce) write the words of three talaq and obtain the signature of the divorcer on it. The one who divorces does not know what is the correct method of divorcing and what is wrong. Thereafter when the anger recedes and the ignorant man wants to return to his wife, the muftees (who declare decrees) who are bent upon ticking to taqieed (followers of Fuqaha) say that now there is no way of returning except halalah even though halalah has been condemned and cursed (by the holy prophet). Thus People are facing great difficulties and profound confusion in the matter of talaq. The only way of delivering them from this difficulty is that they be guided according to the clear-cut Nusoos (texts) of the Quran and Sunnah (the prophet's tradition) and they should accept such guidance freeing themselves from the bondages of maslaks (schools of thought like Hanafi, Shafei etc.).

In this pamphlet an effort has been made to explain in the light of Quran and Sunnah that the effect of triple talaq (three talaqs pronounced at a time) is that of only one talaq e rajaee (revocable divorce). Sayings of ulema have also been quoted in support of this contention. The serious situation created by the problem of triple talaq coupled with the irreligious (anti Shariat) way of halah have caused much confusion in the minds. Obviously the bond of marriage is not a tie of a thin thread, which may break at the slightest jerk. Rather it is a sound pledge (meethaqan ghaleezah), which can be broken only after ample thought and only as per the instructions of the Shariat. The practice of halalah is extremely heinous and very offensive to the honor of both the man and woman; Hadeeth has condemned and cursed the parties indulged in a halalah. Moreover, this manner of pronouncing talaq has pictured the Islamic Family Law in bad color quite wrongly. Those elements who want to make Islam follow the trend of modernism point out to this incorrect practice of triple talaq and on its basis want to make changes in the very Islamic Law.

This situation calls for the analysis of the triple talaq issue with deep research and for the explanation of the commandments of the Shariat breaking all the bonds if taqieed (traditionalism) of maslak (schools of thought) so that people may get the right guidance.

This pamphlet is being published with this very aim in mind. Allah make it an instrument of reforming the masses. Wama tawfeequee illaabillaah. (My success can only come from Allah)

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28th Sept. 1993 A. D.

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

The social system of Islam is a very straight and simple one. There are neither formalities nor legal complications in it. The religion of Islam is a perfect way of life and its introduction as given by the Holy quran is

"Allah has laid in religion no narrowness" (surah Hajj: verse 78) and in Madeeth tradition) too the Holy Prophet has mentioned that the special feature of this religion is "Al Haneefiyatus Samhah" (easy and straight-forward). Therefore God Almighty has made the shariat simple and easy Accordingly, the Holy Quran has, as a principle, mentioned that "Allah desires cese for you and not hardship" (surah Baqarah, Verse: 185) .The Hadeeth does not approve of rigidity and legal hairsplitting.

The religion is easy and the one who makes it hard will become helpless). The Holy Prophet (Peace Be Upon Him) has also said: who create deepening and severity in religion.

In view of these guidelines of the Quran and the Sunnal there is no room for Fiqhi (legal) hairsplitting or excessive strictness. Therefore, trying to dig deeper and deeper in the matter and to present the taws of shariat as hard and difficult and thus making it troublesome for the people is never a service to the religion.

The law of divorce in Islam is quite simple and moderate. But it is also true that the Fiqhi discussions (legal wrangling) raised in religion have not kept it in its simple form. Rather, they have made it very harsh and severe. As a result of this the Muslims are facing extraordinary difficulties in their social life. The opponents of the Muslim Personal Law are trying to take the maximum benefit of this difficulty. In these circumstances, in order to keep the Muslim masses connected with the social system of Islam and to keep them obedient to the commands of the Shariat, it is necessary that, despite all the fiqhee hairsplitting, penetration and severity, social problems should be solved in the light of Quran and Sunnah. It is also necessary to attend to the interests of the Deen and the Millat and to break off all those chains and bondages, which have fastened the society so tightly. This task must be undertaken in the face of any amount of opposition from any side, because the larger interests of Deen and Mitlat are certainty, more important than such opposition.

This should be our way of thinking even about the issue of triple talaq. Do three talaqs become effective if a man utters talaq, talaq, talaq" or by merely saying I gave you three talaq" such woman does not remain lawful for the divorcer unless she marries another man and that another person also divorces her of his own free will? Is it really so, especially, when people have become habituated to give such triple talaq due to their ignorance of law? Consequently when they get the fatwa that such talaq has become effective, they become hesitant. One more misunderstanding prevalent among the people is that a talaq does not become effective unless three talaqs are not

pronounced. In these circumstances the problem of triple talaq calls for a serious thought and deliberation. It is imperative to find a solution to it in the light of the Book and the Sunnah.

DIVORCE IN THE DAYS OF IGNORANCES

There was no limitation to talaq in the time of pre-Islamic ignorance. Man used to divorce his wife whenever he wished and he also used to revert to her at his will even before the end of the Iddat (waiting period). This series of divorcing and reverting used to go on unabated without any limit, which used to cause very much trouble and hardship to the woman and she was quite helpless.

REFORMATORY STEP OF ISLAM

Islam put an end to this unjust and oppressive and limitless series of divorcing. It authorized the husband to revert to his wife up to two talaqs so that, before the disruption of the family life the husband may have an opportunity of pondering over the consequences twice. Then that talaq (divorce) becomes Mughallizah (absolutely irrevocable). It means that thereafter he can neither revert to that wife nor can he remarry her until that woman weds another man and that another man divorces her of his own free will. This order has been enforced so that man may not go on harass in the woman by divorcing her repeatedly as was being done in the days of pre-Islamic ignorance.

The Ahsan (appropriate/right/correct) way of divorcing as per the guidance of the Holy Quran and the Sunnah, is that he should suffice with giving only one talaq during the period of cleanliness (nonmenstruel). Wherein he must not have copulated (sexual intercourse) with his wife. This talaq (divorce) will remain Rajaee (revocable or revertible) during iddat (the waiting period). And that it will become Baain after the passing of iddat. But if the man and the woman so desire, they may remarry (through a repeated Nikaah). To give up this appropriate manner and to resort to the wrong and illegal method *of* triple talaq at a sitting is neither correct from the Sharial viewpoint nor is it necessary. It also does not make man helpless because if he has made up his mind to leave that woman he can do so by resorting to one talaq. Therefore, what can be said in case of those men who rush to pronounce three talaqs at a time or in one sitting except that they exhibit total ignorance even though the holy Quran explicitly and emphatically commands:-
"These are the limits imposed by Allah. Do not transgress them." (Surah A) baqarah: 229) and, further:

"Do not treat Allah's signs as jest." (Al Baqarah: 231)

HAS THE HOLY QURAN RESOLVED THAT THREE AT A TIME TALAQS ARE THREE TALAQS?

Nowhere in the Holy Quran it is clearly mentioned that triple talaq at a time will be considered three talaqs. Those who think so base their argument on this verse:
"Divorce is to be given two times and then (a woman) must be retained in good manner or released gracefully. And it is not lawful for you that you take from women anything of what you have given

them; except (in the case) when both feel that they may not be able to keep within the limits imposed by Allah. And if you fear that they may not be able to keep within the limits of Allah, in that case it is not a sin for either of them if the woman pays compensation and gets herself released. These are the limits imposed by Allah. Do not transgress them. For whosoever are the limits imposed by Allah. Do not transgress them. For whosoever transgresses Allah's limits; such persons are wrong-doers. So if a husband divorces his wife (after two times) he cannot, after that, remarry her until after she has married another husband (and he has divorced her)." (Al Baqarah: 229-30)

They think that the word "marrataan" (two times) in this verse means repeating the word tataq' or to give divorce with the specification of number. Therefore, they say that if the words "talaq, talaq, talaq" are pronounced or "three talaqs" is uttered then it is three talaqs. The fact, however, is that "marrataan" does not mean to repeat the word talaq but it means to give talaq on a second time. What the above ayat means is that the right to revert (to wife) remains there even after the giving of talaq on two occasions but after giving talaq for the third time this right goes away. How can it be correct to say that it means that if a man utters "talaq, talaq, taiaq" on one occasion or in one sitting then he loses the right to revert and that the talaq thus became mugallzah (irrevocable/irrevertible)? Such a man has given talaq only on one occasion... The sense or meaning of "marrataan" which such people take (mistake) is not correct due to the following reasons:

In Arabic language the meaning of "marrataan" is MARRATAN BAAD MARRAH. (On another occasion after the first time) It never means mere verbal repetition of a word. There are such examples in the Holly Quran. For instance, at one place it is mentioned:
Do they not see that they are tested once or twice in every year?"
And at another place
"O you who believe! Let your slaves and those (children who have not attained puberty) ask your leave at three times (before they came into your presence): "(Surah Noor, Verse: 58)

Following these verses, the details of the three relevant times have been given. Obviously, here, "thalaat marraat" (in three times) means three different times (occasions) and not a coincidence of three times in one occasion. This shows that the sense of tafreeq (being different) is there in the word "marrataan". If any example of togetherness (ijtima) can be cited it can be that of a "ayaan" (objects) not of afaal (actions), because in 'fel' (action/verb) the togetherness of 'marrataan' is not possible,
Secondly, there is the example of rami e jamaar (stoning the devil during Hajj pilgrimmage). It has been commanded to throw seven pebbles. If somebody, instead of throwing pebbles for seven times, takes seven pebbles in his hand and throws them at a time, the command will not be observed and the ulema in general will consider it only one rami (stoning). Similarly, if somebody says these words, "I recite Subhaanallah for thirty-three times" it will be considered only one tasbeeh and not 33.

Thirdly, there is the example of four swearing (oaths), which has been commanded in the matter of liaan (cursing the lier when husband blames his wife for adultery). If someone, instead of taking oaths four times, says " I say this on four oaths" then it will be regarded as only one oath, not four.

(For discussion of 'marrataan' please see 'Zaad ul Maad' by Allamah lbne Qaiyim, Vol: 4, p.59).

If the number 'talaq' was meant in the aforesaid verse, then Allah would have used the word 'ithnaan' instead of 'marrataan'. It is thus proved that 'marrataan' does not mean the repeatation of the word talaq or a number but it means giving talaq on two different occasions… Therefore, Imarn Raazee writes:
"Give the talaq marrataan, that is, give talaq at two times".
(At Tafseer ul Kabeer, Vol: 2, p.261.)

"The legal talaq' is that talaqs should be given on different occasions because 'bil ijmaa' (unanimously) "marraat" is possible only alter tafarruq' (being separated).
Therefore, the two talaqs given jointly at a time will not be taken as two talaqs. Then how can three at a time be considered as three?

The background in which the ruling about three talaqs has been given, if taken into consideration, also makes the matter more clear. In the days of ignorance, the practice in vogue was not to give several talaqs at one time but they were giving talaqs again and again and also reverting again and again. Therefore, the meaning of 'at talaq marrataan' must have been these repeated divorces and not several talaqs given at a time or in one sitting.

It has been ordained in Surah Talaq that whenever a talaq is given it must be given for an iddat (period):

"O Prophet! When you (people) divorce (give talaq) you wives, divorce them for their iddat (prescribed time). And reckon the iddat." (Surah Talaq, Verse: 1)
What giving talaq for an iddat means is that the talaq should be given at such a time from which the iddat can be counted. A man who gives three talaqs at a time has no regard for iddat period because, the iddat began from the moment he gave the first pronouncement of talaq but this iddat period is disregarded for the second and the third talaq. It is necessary to consider iddat for every talaq. The Quran has not only commanded that the talaq should be given with a consideration of iddat but it has also given the right of reverting to wife within the period of iddat:

"When you have divorced women, and they have reached their term, (iddat), then retain them on equitable terms or release them on equitable terms." (Surah Baqarah: 231)

This verse makes it clear that when the term of iddat is about to come to its end the wife can be retained in a nice way. It means that the husband can revert to her before the end of iddat. The question is who has suspended this right of reverting before the end of iddat? This right has been given by Allah. If a Nass (Divine order either in Quran or in Hadith) is available in this respect then there is no problem but if there is no such Nass text then it only means that the man has a right to revert to his wife before the end of the iddat of the third talaq. Therefore, this right of reverting remains there also after the triple talaq given at a time. In other words, the third talaq becomes effective only after the rajaee (revocable) talaq given on two occasions and not at a time. God has given to man the right only to give separate talaqs, as is clear from the words 'at talaq marrataan.' So, when the authority to combine them has never been given how three talaqs given at one moment can become effective?

Just look at the problem from another angle. While giving the command concerning Eelaa (a vow to remain aloof from wife). God Almighty has said:

Divorced women shall wait, keeping themselves apart, for three menstruel periods". (Surah Baqarah: 228)

And in the same context it is also decreed:
"And their husbands are more entitled to take them back in that period if they wish for reconciliation." (Surah Baqarah: 228)
This shows that the right to revert remains in "eelaa" also another example is that of "Zihaar". It means to pronounce that the wife is like mother for him. In the days of ignorance it was regarded as a divorce, rather more severe than that, in the matter of cutting off relations. So there was no way of reverting after zihaar. But Allah Almighty said:

"They utter an utterly disgusting and a false thing." (Surah Mujadalah : 2)
Despite terming the zihaar "Munkar" (an abomination) and "Zoor" (falsehood) only the payment of 'kaffaarah' (expiation) has been commanded. That is, zihaar has not been considered as talaq (divorce) and this heinous belief that by declaring wife as his mother the wife becomes unlawful forever for the husband has been declared as "batil" (void).

Now, think over the problem under discussion. Is not the decision of considering the utterance of three talaqs at a time an irrevocable divorce severer than eelaa and zihaar? But then there is no clear-cut text (nass) in support of such a harsh severity.
In short, the applicability (effectiveness) of three tataqs (irrevocable) by the utterence of triple talaq (at one sitting) is not proved by any text of the holy Quran, because, nowhere in the Quran it is specifically mentioned that triple talaq at a time will have the effect of final divorce. As regards the problem of interpreting the text of Quran, on the basis of the arguments given above the thing, which is nearer to the Quranic, intention is to decide that the triple talaq at a time is equivalent to only one talaq.

DOES THE HADEETH SUPPORT THE VIEW OF REGARDING TRIPLE TALAQ EQUIVALENT TO THREE REGULAR TALAQS?

Just as there is no 'nass' (text) of the Quran in support of regarding triple talaq equivalent to final Irrevocable Talaq, there is no clear-cut true hadeth to support this view. The hadeeths on which such argument is being advanced are not specific in this regard. Some of them never mention the triple talaq in one sitting. The background of some of them is different, and hence they do not justify such conclusion. Some traditions are either muztarab (confused) or zaeef (weak). Therefore no argument (Hujjat) can be based on any of them. We are analysing some such ahaadeeth on which the aforesaid erroneous conclusion in being commonly derived:-
ln Saheeh Bukhari there is a hadeeth of Hazrat Aayesha (R. A.)

"The wife of Rifaah Qurzi came to the Holy Prophet (saflallaahu alaihi wasallam) and said: "O Messenger of God! Rifaah has awarded to me Talaq e Battah (cutting off divorce). Then I married Abdur Rehman bin Zubair Qurzi but he is unfit for matrimonial. The Holy Prophet said: Perhaps you want to go back to Rafaah. But no. It cannot be, unless he (your second husband) tastes you and you taste him." (Bukhari, Kitab ut Talaq)

In this hadeeth there is a mention of Talaq e Battah the (cutter talaq). But it is not clear that the husband had given three talaqs at one time. Of course, the hadeeth of Saheeh Muslim makes the kind of that talaq specific. Its wordings are:-

"He gave the last of the three talaqs". (It means the final of the three divorces, which had remained, was also given.) (Muslim Kitab ut Talaq)
In this tradition, there is no specific mention of three talaqs in one sitting. How then can it be proper to argue the application or effectiveness of it? Therefore, Allamah lbn e Hajar has written in 'Fath ul bari': "It is not correct to base an argument in favour of triple talaq on this hadeeth'. (Please see 'Fath ul Bari' Vol: 7, p.386)
Another hadeeth is of Uwaimir Ajlaani, which narrates the event of lian.

"When had done with lian, uwaimir said: If I retain (wife) with me then I am a lier. Then he gave her three talaqs before the holy prophet could command.
This hadeeth is being presented as an evidence that when uwaimir gave three talaqs at a time in the presence of the Holy Prophet and when the prophet did not object to it, it means that three talaqs in one sitting do become effective. But it is not correct to argue like this on the basis of this hadeeth because, after lian, separation does take place without any scope for either reversion or of remarriage. The three talaqs given by uwaimir were merely to make it emphatic. Otherwise, in the matter of lian, they become separate, without resorting to any talaq, Therefore, the holy prophet might not have felt any need of objecting. So, lbn e Qudaamah writes in the Hanbali Fiqh book Al Mughni

"As regards the hadeeth about lian, it does not prove the point. (That triple talaq causes separation) because the separation became effective not due to the talaq but due to mere lian". (Almughni, Vol: 7, p. 103)
The third hadeeth is of Fatima binte Qais which is reported like this in Saheeh Muslim:
"Fatimah binte Qais says: Abu Umru bin Hafs gave her Talaq Battah (a talaq which makes them separate) and he was not then present. So he sent his vakeel (agent) with some barley. Fatima became angry at that. Then he said:
"By God, you have no right whatsoever upon us". Fatima went to the holy Prophet and narrated the events. He said your nafaqah (maintenance) is not due on him". (Muslim: Kitaab ut talaq)

In this hadeeth also there is a mention of talaq e battah, which is being cited in support of the effectiveness of triple talaq. But, in this very Saheeh Muslim, this same hadeeth has also been noted in another manner. So according to one narration:
"He gave her the last talaq of the three talaqs"
And another narration makes it even more clear:
“He gave to his wife Fatima binte Qais, talaq which had remained to be given and thereafter sent his vakeel (agent) to her”. (Muslim, Kitaab ut Talaq) I
When this hadeeth does not specifically mention triple talaq how can it be correct to make it a basis of an argument for their effectiveness?
There is a fourth hadeeth which is of lbn e Abbas (R. A.) and which is reported in Sahih Muslim and is also very well known:
"lbn e Abbas says. In the time of the Holy Prophet and during the time of Abu Bakr and also during the initial two years of Umar's caliphate, triple talaqs were considered as one. But Umar said:

people have begun to make haste in a matter in which they were given an opportunity to think. So why should we not make it applicable. So he applied it on them".
This hadeeth is being cited in support of the effectiveness of triple talaqs given at a time. They say that when Umar, in the presence of the sahabas (holy prophet's companoins) made the triple talaq effective, it proves that 'it was legal and that there was a consensus (ljmaa) over it. But the question is that when this hadeeth proves a decision of Umar, then on the other hand, it also proves the practice prevalent during the days of the Holy Prophet and in the times of Abu Bakr. Then, how can it be said that the decision of Umar should be accepted but the practice, which was in vogue during the time of the Holy Prophet, and Caliph Abu Bakr should not be accepted? Indeed, the practice in vogue during the days of the holy prophet is, by all means, superior.

Again, various causes have been given for the decision made by umar. Allamah lbne Qaiyyim says: Umar did not make any alteration in the sharaee position of the triple talaq at a time. Rather, he had made them effective by way of punishment. And for punishment ijtihaadaats (religious judicial diligence) of caliph Umar are well known, for example the burning down of wine shops, awarding a punishment of 80 lashes to drunkards and to extradite them etc. When the sahabas saw that caliph Umar is enforcing his decisions in the common interest of the community they also agreed with him in such matters.

But the question, which arises here, is that can anybody make any change in a shariat law by way of punishment? If Umar could enforce triple talaq which was considered as only one, in the time of the prophet and the first caliph Abu Bakr as a final and irrevocable divorce then why is it not permissible for a Muslim government, in view of circum stances, to ban polygamy or, for public benefit, transfer the right to divorce from a husband to a court of law? If no shariat law can be changed even in the interest of the people then it must also be conceded that caliph Umar too, who was a Khalifa e Raashid (a rightly-guided/wise caliph) too never enforced such a law and therefore, this narration (of the hadeeth) is such an allegation against Umar for which no cause can be mentioned correctly. Therefore, it cannot be a hujjat (decisive proof).

This hadeeth, as noted in Sunan e Abi Daawood, contains the words.
"Whenever a man gave three talaqs to his wife before copulating (Khalwat) with her it was being regarded as only one talaq".
But Imam Navavi writes that the narration (rivayat) of Abu Dawood is weak (dhaeef). (Please see Sharh e Saheeh Muslim lin navavi, vol: 1, p.478). In view of all these things it is not correct to take this hadeeth as a proof of the effectiveness of triple talaq.

The fifth hadeeth is that of Abdullah bin Umar. It is, as noted in Saheehain:

"lbne Umar relates that in the time of the Holy Prophet he had given a talaq to his wife when she was in her period (of menstruation) Umar inquired about it from the holy prophet who replied that: tell him to revert to his wife and then leave her in that state until she becomes clean. Then when she, once again, becomes clean after her next period he may either retain her or divorce her before copulation. This is the period of iddat about which Allah has ordained concerning talaq to women."

This is a saheeh (correct) hadeeth. But there is no mention of three talaqs in it anywhere. Therefore, Muslim has recorded this hadeeth in the chapter of 'Tahreemut talaq il haaiz'

(prohibition of divorce during mensus) and not in the chapter of 'Talaq us Salaas' (triple talaq). Of course, in some narrations, this statement of Abdullah bin Umar is mentioned:-
"If you have given three talaqs, then you have disobeyed your Lord in the matter of divorcing your wife and now she has separated from you". (Muslim: Kitaab ut Talaq)
In this hadeeth there is no mention of three talaqs at a time. Moreover, it is a fatwa (decision) of Abdullah ibn Umar, that is, it is not a part of a marfoo hadeeth. (Saying of the prophet)

As regards the statement of the author Ibn e Abi Shaibah Darqutni and Tabrani in a marfoo way that:-

"(Ibn e Umar says) I said: O Messenger of Allah! Had I given three talaqs would it have been [permissible for me to revert to my wife? He said: No, she would have been separated from you and it would also have been a sin". (Darqutni, Kitab ut Talaq)
This hadeeth with added words is zaeef (weak), as Allamah Ibn e Qaiyyim has written in Igasatui lahfan, one of its narrators (raavees) is Shoeb whose being thiqah (reliable) is disputed. Ibn hazm has termed him Zaeef. (Tahzeeb ut Tahzeeb, V1: 4, P.353). And according to Imarn Bukhari its another narrator Ataa Khorasani is zaeef. (Tahzeeb, Vol: 7, p.214). Wherever this hadeeth has been recorded in a correct way, this addition is not found. So the effectiveness of three talaqs at a time is not proved by it.

The sixth hadeeth is that of Mehmood bin Labeed which has been recorded by Nasaai:-

"Mehmood bin labeed says: the holy prophet (sallallahu alaihiwassam) was informed that a man has given all the three talaqs to his wife. Hearing it he became very angry, he said: Are they playing with Allah's Book even while I am among you? A man got up observing his anger and said: O Prophet of Allah! Should I not kill him?" (Nasaai, Kitaab ut Talaa).
In this hadeeth, there is a mention of the holy prophet's becoming angry at three talaqs but there is no mention of their effectiveness and his wording "a yul abu bi Kitabiltaah"?

(Will Allah's Book be made a plaything?) Makes it clear that to give three talaqs at a time is a play with God's Scripture. Then how can it be believed that, considering it as effective, he will permit playing with God's Book? Moreover, lbn e Katheer has written regarding this hadeeth: ‘Feehi inquitaa’ (There is a break in this narration).
(Tafseer lbn Katheer, Vol: 1, p.277).
And Imam Nassai himself has clarified:
"I do not know that, except, Mkhramah bin Bukair, who has narrated from his father, anyone else has narrated it and it is said that he did not hear anything from his father."

And, so far as Mahmood bin Labeed is concerned, he is a young sahabi who has been considered among Tabieen by lbn e Habban, and has said that he narrates (Mursal
Munqataa-broken Haadees. (Al-isabah, Vol: 5. p.67)
In short, this hadeeth does not prove the effectiveness of three talaqs at a time.
The seventh hadeeth is that of Rukanah. Tirmizi has recorded it: -

"Rukanah says: I went to the Holy Prophet and said: O Messenger of Allah! I have given talaq e battah (the separating talaq) to my wife He asked: what was your intention? I said: One talaq. He

asked: Do you say this on oath of Allah? I said: yes, I say it on Allah's oath. He said: Then its hukm (effect) also is just like your intention".
It means since you had only one talaq in your mind, it will have the effect of only one talaq". (Tirmzi, Kitab ut Talaq).

Imarn Tirmizi has written about this hadeeth:

"We have no knowledge of this hadeeth except in this manner". One of its narrators is Zubair bin Saeed about whom Allamah lbn e Hajarhad said in Taqreeb ut Tehzeeb' that he is laiyinul hadeeth (a loose reporter) He has written tikewise with regard to the other narrator Abdullah also. Abu Dawwod has also narrated this hadeeth. But there is confusion in its text as well as authority (sanad). Allamah lbn e Qaiyyim has written that lbn e Jauzi says that this hadeeth is not saheeh (correct). And Imam Ahmed says that Hadeeth e Rukanah is nothing. Imam Bukhari has termed it Zaeef (weak) and the scholars who are aware of the causes of traditions have said that its narrators are majhool (unknown). (Please see Igasatui lhfaan, Vol: 1, p.316). Therefore no arguments can be based on this hadeeth in the matter under discussion. Contrary to it, the following hadeeth of Abu Rukanah which has been narrated by Abu Dawwod and which mentions that Abu Rukanah had given three talaqs and the holy prophet had commanded reverting, supports the effectiveness of one talaq:
"Abu Rukanah said: O Messenger of Allah! I have give her three talaqs. He said: I know it. You go back to her". (Abu Dawood, Abwab ut Talaq.). This hadeeth does support the effectiveness of one talaq. But Bazu Bani Abi Rafe has been mentioned among its isnaad (authority), which shows that the raavi (narrator) is majhool (unknown).
(3) Khattabi says: -

The authorities of this hadeeth are disputable because lbn e Juraih has narrated it from Bazu Abi Raafe and has not mentioned the name of the narrator and no, hujjat (Proof) can be obtained from an unknown narrator." (Awn ul Maabood, Vo:6, p.269).
And in Musnad Ahmed, lbn e Abbas related: -

"Rukana bin Abd e Yazeed, the brother of Bani Muttalib, gave three talaqs to his wife in one sitting. Thereafter he became very sorry for it. The narrator says that the holy prophet asked him: How did you give the talaq? He replied: I gave her three talaqs. He asked again: in one sitting? He replied; yes. He said: it is only one. You may revert to her if you like. So he reverted."
(Musnad Ahmed, Vol:1, p.265; Sharhe Ahmed Muhammed Shakir 6:269)

The commentator of Musnad Ahmed, Muhammed Shakir has written that the snaad (authority) of this hadeeth is right. If this hadeeth is saheeh (arithmetic) then it is clear proof of the fact that three talaqs at a time has the effect of only one talaq. But one of its narrators is Muhammed bin Ishaq, who has been severely criticized (questioned) by the scholars of hadeeth (muhadditheen). (See Meezan ul Etedal. Vol:3, p-468). Therefore, his hadeeth cannot be accepted without qarain (analogy or conjecture). Then there is a mention of three talaqs in one sitting in this hadeeth and this terminology of "three talaqs in one sitting" is an innovation of subsequent times. There is no evidence to show that this terminology was in vogue during the days of the holy prophet. Therefore, it not corrects to put up an argument on its basis.

We have discussed some well-known and important hadeeths above. In addition to it there are some ahadeeth, which are being put forth in support of the effectiveness of triple talaq. They are the ahadeeth of Darquini etc., which are, from the viewpoint of authority and text, not of such an standard that they can be a ground for argument. It is not wise and proper to take the props of weak and unreliable and unclear hadeeths in such an important matter. Caliph Umar was so much careful in the matter of accepting a hadeeth that he had, outright rejected the narration of Fatima bint e Qais about the inadmissibility of maintenance to a triply divorced woman, because it was in conflict with the Quran and the Sunnah. So it is recorded in Saheeh Muslim:
"Umar said: We will not give up the Book of Allah and the Sunnah of the Prophet merely because of what a woman says when we do not know whether that woman did remember the things or forgot them. The thrice-divorced woman is entitled to both nafaqah (maintenance) and Sukanah (residence). God Almighty has ordained not to drive them out of your homes nor should they quit unless they had committed an open shamelessness".

Therefore, in the case of this matter under discussion, when a clear and authentic hadeeth is not available, it is enough to suffice with the words of the holy Quran. Unclear and unauthentic hadeeths cannot prove the effectiveness of three talaqs at a time.

OPINIONS OF SAHABAH

Regarding the opinions of the companions of the holy prophet or the fatwas (dictums) reportedly given by them, several of them are without snad (authority) so they are not enough for proving a consensus (ijmaa).

Secondly, there is scope for questioning from the viewpoint of intelligence and reasoning regarding the traditions or narrations containing the sayings and legal opinion (fatwas) of sahaabaa, because, according to such narrations, people in those days had begun to give hundreds of talaqs at a time, so much so that sometimes they used to pronounce "as many talaqs as there were stars in the sky"! If we are to believe such narrations, these were not rare incidents but it had become much prevalent. So to believe these narrations (rivaayaat) means to accept that, even in the initial years of Islam, the society had become so much corrupt that people had begun to play with the Book of Allah and the innovated (Bidee) talaq had became a common thing. In such a situation, our today's society seems to be much better than that of those days because, they remain content with triple talaq and we never hear any incident of a hundred or a thousand talaqs. Obviously those narrations which paint the earlier Islamic society in such an ugly colour cannot be acceptable. They are neither a hujjat (proof or evidence) nor can a heap of such narrations amount to ljmaa or consensus.
Thirdly, there are several such fatwas of the Sahabas which have not been accepted by the Fugaha.(istamic jurists) For example, in the opinion of Ali (Raziyallahu Anhu) to say "you are unlawful (haraam) for me" was equivalent to three talaqs but lbn e Abbas had decided that in such event, the payment of Kaffarah (expiament) was enough. Imam Shafei says that it will be a talaq if the sayer had intended a talaq; that it will be a zihar if the intension was zihar; that mere utterance of these words will be neither a talaq nor a zihar. Only the kaffarah would suffice. (Please see Shah Valiullaah's Sharh e Muatta, Kitabut Talaq).

Ali (R.A.) had enacted the practice of returning 'Rad' (What remains of inheritance after giving to Quranic Sharer) to the Zavil Furooz in consultation with the sahaba. But Imam Shafei and Imam Maalik did not agree with him. So, it is also justifiable to disagree with the fatwas given by the sahaba in the matter of triple talaq too. Allah Almighty has said:
"Then if you dispute about any matter, refer it to Allah and the Messenger". (Surah Nisaa, Verse: 59)

Fourthly, These fatwaas of the Sahaabaa are based on ijtihad (diligence). They had done the ijtihad looking to the circumstances of their time when the society had not deteriorated much. But thereafter, when the corruption increased it became necessary to rethink over it. So scholars like Allamah lbn e Taimiyyah gave a thought to such things in the light of the Quran and the Sunnah.
The condition of our society today is well known to all. The current condition of Muslims requires that this problem should be analysed with deep research. People should not be allowed to make divorce a game and thus put the woman folk into extraordinary troubles.

IS THERE A CONSENSUS OF ULAMA OVER THE EFFECTIVENESS OF TRIPLE TALAQ?

It is being said that there is a consensus over the effectiveness of three talaqs in one sitting. But it is not true. The fact is that this issue has been under dispute among the Urnmah. Difference of option in this matter has continued right from the time of the Sahabas. The hadeeth of lbn e Abbas has been quoted above. It has been stated there in that triple talaq was being regarded as one talaq during the days of the holy prophet and also in the caliphate of Abubaker Siddique. If this hadeeth is saheeh (authentic) then it shows over what there was a consensus in the time of the Prophet and Abu bakr. As regards the ijtihad of Umar, its reason has been shown by Allamah ibn e Qaiyim, as cited above. It is that, his order was a temporary one. It was issued by way of punishment. Muhammed Husein Haikal has also discussed this matter in detail in his book "Al Farooq timer". Its summary is that umer had ventured to do an ijtihad in the text of the Quran with which we disagree today because, the aim of the Quranic text is that a talaq should be effective by its giving one after another (on different occasions) and the husband should have two opportunities to revert to his wife. It is because it leaves deep effects on man's life. Therefore, when a man says to his wife: "three talaqs to you" it will have the effect of only one talaq, because, talaq is an act which has to occur and not merely a word which is uttered by mouth. Muhammed Husein Haikat writes in "Al Farooq": -

"The ijtihaad of Umar is his own opinion from which several mujtahids have differed consequently. Even today a group in Muslim world is against it. But thereby neither the reputation of Urner is damaged not that of those who differ from him. The fatwas which Umar and other sahabas were issuing were neither indispensable nor unavoidable nor were they necessarily the only truth. Rather they were their opinions. If it was correct or right then it was from Allah' guidance. If wrong a mistake of the one who issued it. Therefore, Umer used to pray for Allah's pardon regarding it." (Al Farooq Umer', Muhammed Husein haikal, Vol:2, P.286).
The writer (Haikal) has written that: Umar used to say:

"Sunnah is that which has been termed Sunnah by Allah and His Messenger. Do not make the mistake of an opinion a Sunnah for the Urnmah (Community)". (ibid)
The author of the famous Egyptian book "Kitab ul Figh ala mazahibil Arbaah" writes:
"But the fact is that the Muslim consensus over this issue is never proved. Many Muslim have disagreed with if.

"In short, sensible is the word of those people who say that triple talaq in one sitting has the effect of one talaq because, it was so in the time of the Prophet and during the caliphate of the great caliph. Abu bakr and also during the first two years of the Farooqui caliphate. Thereafter the ijtihad done by Umer was disputed by others. So the taqleed (following) of the disputers (those who disagreed) too is as permissible as that of caliph Umer. God Almighty has never burdened us by ordering us to dig deep to find out certainty in secondary things because it is not practical to do so." (Kitab ul Fiqh alal Mazahibil Arbaah, Vol: 4. P 343-344)
Allamah lbn e Taimiyah writes: -

"If somebody gives three talaqs in one wording or in three wordings in one Tuhr (wife's period of cleanliness) then it is haraam (unlawful) to do so according to the opinion of the majority of ulema. But the question of its being effective is under dispute. One opinion is that three talaqs will be operative and another is that it will amount to only one talaq. And the latter is correct as it is supported by the Quran and Sunnah as has been described in detail earlier else where."
(Majmooah e Fataawaa e lbn e Taimiyah, Vol: 2, p.71)

Allamah lbn e Qaiyim writes:

"Allah has ordained the giving of one talaq after another. To give combined three talaqs (on one occasion) is not really regular". (Igathat ul Lahfan Vol: 1,p.283)
Imarn Razee says:
"Many religious scholars have said that if a man has given two or three talaqs, only one will be operative and this say is nearer to reason because, the prohibition or inadmissibility of any thing shows that there is a lot of harm in that prohibited thing. So the opinion which considers the triple talaq operative or effective is like admitting the harmful thing (corruption) which is not allowed. Therefore, it is necessary to decide that such triple talaq is inoperative and ineffective." (At Tafseer ul Kabeer, Vol: 2, p.260)
All the above details make it clear that there is no consensus over the effectiveness of triple talaq and that it is under dispute and this difference of opinion has continued right from the days of the salaf (predecessors).

WHO ARE THOSE ULEMA IN WHOSE OPINION A TRIPLE TALAQ IS ONE TALAQ?

Though the four imams are of the opinion that triple talaq in one sitting is effective, a group of ulema believes that it gives effect to only one talaq. For example lbn e Abbas, lkramah Tawoos, lbn e Ishaq, Imam Razee, Imarn lbn e Taimiyyah Allamah lbn e Qaiyim, Dawood Zahiri and others. Allameh shaukani writes:

"And a group of ulema is of the opinion that a talaq given immediately after a talaq is not effective. It has the force of only one talaq. The author of Bahr has quoted from, the narration of Abu Moosa Ashari, one from Ali, and from, lbne Abbas, Tawoos, Imam Ataa, Jabir bin Yazeed, Hadi, Qasim, Nasir, Ahmed bin Eesaa, Abdullah bin Eesa bin Abdullaah, and Zaid bin Ali. This is the view of also a group of the later scholars including lbn e Taimiyyah, lbn e Qaiyyim, and also a group of researchers, lbnal manzar has quoted it from Ashab e lbne Abbas, Amir bin Deenar and other ibne Mugeeth has noted it from Abdullah bin Masood, Abdur Rehmaan bin Awf and Zubair lbnul Awam also. Also Ibne Mugeeth has in his book "Al wathaiq" copied it from Muhammmad bin Wazzah too Among the scholars of Qurtuba Muhammad bin Taqueem Muhammed bin Abdus Salaam and others have also quoted a fatwa based on it. (Al Jawahir ul Ghaliyah, by Maulana Abu Ubaid Aazami, reference: Nail ul Awtaar, Vol: 2, p.245). Rejecting the effectiveness of triple talaqs Allamah lbn e Taimiyah says:"

"There is nothing in the religious arguments contained in Quran, Sunnah, ljmaa and Qiyas which gives the effect of three talaqs by a man who had given triple talaq in a sitting. His marriage (nikah) surety stands (continues) and his wife is certainly harm (prohibited) for another man. To apply the effect of irrevocable talaq to her is to make her halal (permissible) for another man whereas she is haraam for him and it is this "nikah e halalah which has been made harm by Allah and His Messenger." (Mejmoo a Fatawa lbn taimiyyah, Vol; 33, p.92)

Similar is the viewpoint of Ahl e hadeeth. lbn e Rushd says:
"ulema differ on the point that if three talaqs are uttered at a time will that be considered three or one ?........ Jamhoor (majority) of the ulema are of the view that the word three amounts to three talaqs. But it is one talaq in the opinion of Ahle Zahir (A school at thought relating to Dawod Zahir) and a group of scholars. They say that the word is not effective. (Bidayat ul Mujtahid, Vol: 2, p.60)
Moreover, the lthana Asheris also are of the same view and in the opinion of the Imamis talaq does not occur at all by giving three talaqs at a time.
Hajjaj bin Artaah and Muhammed bin Maqatil (harifi) too are of the view that in such circumstances no talaq occurs. (Please see Sharhe Muslim by Nawawi, Vol:1, p.478)
The commentator of Musnad Ahmed, Ahmed Muhammad Shakir has written in his book "Nizaamuttalaq fil Islam" clearly that:

"Therefore, I have also mentioned my arguments and & so also of others in support of the stand that in an iddat, two talaqs after the first one are batil (void) and that one talaq cannot join another talaq and that another talaq does not apply to a woman in iddat". (Nizaam ut talaq fil Islam, Ahmed Shakir, Matba at un Nahzah, egypt, p.13)
This means, during the iddat which begins with talaq, no other talaq can operate because every talaq require) a separate iddat.

THE EFFECT OF THE OPERATION OF TRIPLE TALAQ ON THE ISLAMIC SYSTEM OF DIVORCE

In fact, the meaning of accepting the cooperativeness of triple talaqs is that the right of reverting given to husband by God should be suspended. Then the matter does not end here. By accepting

this view many more problems also arise. For example If a man, instead of giving a rajaee (revocable or revertible) talaq gives a talaq e baain (irrevocable one) and thus he himself suspends the God-given right of reverting, then its applicability too will have to be recognized And most probably, it was because of this that some of the fuqaha had to make the provision of a talaq a baain, whereas, according to the Quran and the Sunnah, the talaq to a wife who had been consummated is always a rajaee talaq. Looking from this angle the entire Islamic system of talaq is badly disturbed by changes brought in by fighiyat and legal hairsplitting. This injures the spirit of Islamic legislation. It adversely affects the advantages provided by Islam in the construction of social life. It shakes equilibrium thereby causing a lot of harm to the social structure of Muslims. Therefore this way of thinking requires a change.

LAW OF ONE TALAQ IN MUSLIM COUNTRIES

The laws enacted by Muslim countries about triple talaq certainly do not provide a religious argument. So they cannot be presented as a proof. Even then, it is certainly interesting to know which countries have taken steps in this matter. So some details thereof are being given here just for information.
First of all Egypt, in 1929, removed the principle of the effect of triple talaq and enacted a law staling that several talaqs will be considered only one talaq and that will be a revocable one.

"A DIVORCE ACCOMPANIED BY A NUMBER EXPRESSLY OR IMPLIEDLY, SHALL COUNT ONLY A SINGLE DIVORCE, AND SUCH A DIVORCE SHALL BE REVOCABLE."
(Egyptian Family Laws of 1929, Art.S)

A similar law was enacted by Sudan in 1935, by Jorden in 1951, by Syria in 1953, Morocco in 1958, Iraq in 1959 and pakistan in 1961. (Please see Tahir Mehmood's book "Muslim Law Reform") Kuwait introduced the law restricting the effect of triple talaq in one sitting to one talaq in 1984. (Al Ahwal us Shakhsiyyah by Dr. Ahmed al Gundoor, p. 447)

And it is noteworthy that ulema have supported this law of talaq in the books written by them about personal status. For example see p.361 of the book "Al Ahwal us Shakhsiyyah" by Muhammed Aboo Zuhrah).

ABOUT TAKEEDI (EMPHATIC) TALAQ

Sometimes the word 'talaq' is being repeated just to emphasie. We come across such examples very often. The man says "talaq, talaq, talaq" but his intention is not to give three talaqs. He only wants to emphasis. In such circumstances, several faquihs are of the opinion that it should be considered only one talaq.

Allamah lbn Quddamah writes in his Hambali Maslak book

"If it is said "talaq, taiaq to you " and then the man clarities that he had said so. Just for takeed (emphasis) then this statement of his will be accepted, because things are being usually repeated for stressing them. For example, the holy prophet's words: "his nikaah is batil, batil, batil" (This repeatation was made thrice in once hadeeth for emphasis). But if the man's intention was to give his wife three talaq and he had repeated the word for intensification then it will have the effect of three talaq. And if there was no intention at all behind it then the effect will be of only one talaq." (Al Mughni, Vol: 7, P.232).
Imarn navavi writes in a Shafei maslak (school of thought) book 'Minhaaj ut Talibeen'
"And if he said: talaq to you, talaq to you and if there was a pause in between, then it became three talaqs. Otherwise if he had said so merely to put emphasis then it will be only one." (Minhaaj ut Talibeen, P. 107)

Maulane Ashraf Ali Thanvi writes in the Hanafi maslk book 'Bihishti Zever': -

"If someone said talaq, talaq, talaq thrice then all the three became effective. And if he used ambiguous words then also it is three talaq. But if the intention is for only one talaq and he had repeated the word only for putting emphasis to make it firm then it is only one talaq. But as the woman does not know the intention of her husband's heart, she should understand that she got three talaqs". (Bihishti Zever, Vol: 4, P.22).
Maulana Mujeebullah Nadavi writes in Islami Fiqh :-

"Of course if someone said: talaq to you, talaq to you, talaq to you then if his intention was not to give three talaqs but had repeated the words for stressing his point then it will be only one revocable (rajaee) talaq". (Islami Fiqh, Vol:4, P. 182).
A similar situation arises when; due to their ignorance of Shariat some people give talaq with specific mention of the word "three ". But, thereafter, when they know its implication, they say, "I was under the impression that a talaq does not become effective at all without the use of the words "three talaq".

Such a situation should be pondered over with a realistic viewpoint and, looking to hi aforesaid statement, the said three talaqs must be considered as one talaq and a fatawa should be issued, accordingly.

CONCLUSION AND SOLUTION

In the matter of effectiveness of three talaqs, what becomes quite clear from the foregoing detailed discussion is that there is no clear order either in the Quran or in hadeeth to show that three talaqs given at a time become effective. Nor is there consensus of knowledgeable persons over this issue. Rather, this problem is under dispute ever since the time of the prophet's companions till today and both the parties, in favor and against it have their arguments. In such circumstances the thing, which can be said with certainty, is that this problem pertains not to texts and definite assertion but it is a matter of tabeer (interpretation) and ijtihad (diligence). Therefore, the disagreement or difference of opinion in this matter must be considered as a difference of diligence and a fatwa (legal opinion) which is in the best interest of the urnmah (Muslim community) must be issued.

The condition of our society is such that the people are in stark darkness of ignorance. Very few people are aware of Shariat laws. So they rush to give three talaqs and then repent over it. On the other hand, the affected family has to face very serious problems as a result of a man's nonsense deed. From the third direction those elements who are against the Islamic way of life and the Muslim Personal Law are maligning Islamic Shariat by picturing the Islamic social system in heinous colours. Consequently modern mind gets considerably influenced. Thus big hardships are being created in the efforts to defend the Islamic laws.

This demand of the Deeni and milli strategy is that it must be agreed that the three talaqs fastened by the limitations of fiqhi masaalik (thoughts of school) have the effect of only one talaq. The solution of the problem of triple talaq in one sitting is that, together with propagating religious understanding and taqwa (God-fearingness) among the Muslim masses they should be taught the correct and regular way of giving talaq They should be guided that if any body does intent to give talaq to his wife he should suffice by giving only one rajaee (revocable) talaq and that too in a period of his wife cleanliness (tuhr) in which there was no sexual intercourse. Thereafter, if he does not want to revert to her, he must allow the period of iddat to pass. After the passing of this iddat there will still remain an opportunity of second nikah (remarriage with the *same* spouse) and hence there will be no need of repentance.

On the one hand, Muslim masses should be made aware of this legality of Shariah and on the other, the ulema should issue the fatwqa that three combined talaqs constitute only one talaq.

WHAT SHOULD BE DONE BY ONE WHO HAS GIVEN THREE TALAQS AT A TIME?

As he has committed a sin by resorting to an regulat procedure in the matter of divorce, he should beg pardon of Allah Almighty, the most Merciful. He should, henceforth, fear God and be more careful in future.

In the matter of triple talaq he should free himself from the chains of taqieed and Maslak and follow God's Book and the Prophet's Sunnah. As explained in the light of Quran and Sunnah three talaqs in one sitting or at one and the same time must be considered as one divorce (revocable)

He can revert to his wife in the period of iddat, which is three monthly courses. In the case of a woman in menopause it is three months. If she is pregnant it is up to confinement.

If the iddat has ended, both of them can, with mutual agreement, remarry with a fresh Mehr (dower).

In the case of revocation ((rujoo) or remarriage there will, he will thereafter have the right of giving only two talaqs (on two separate occasions).



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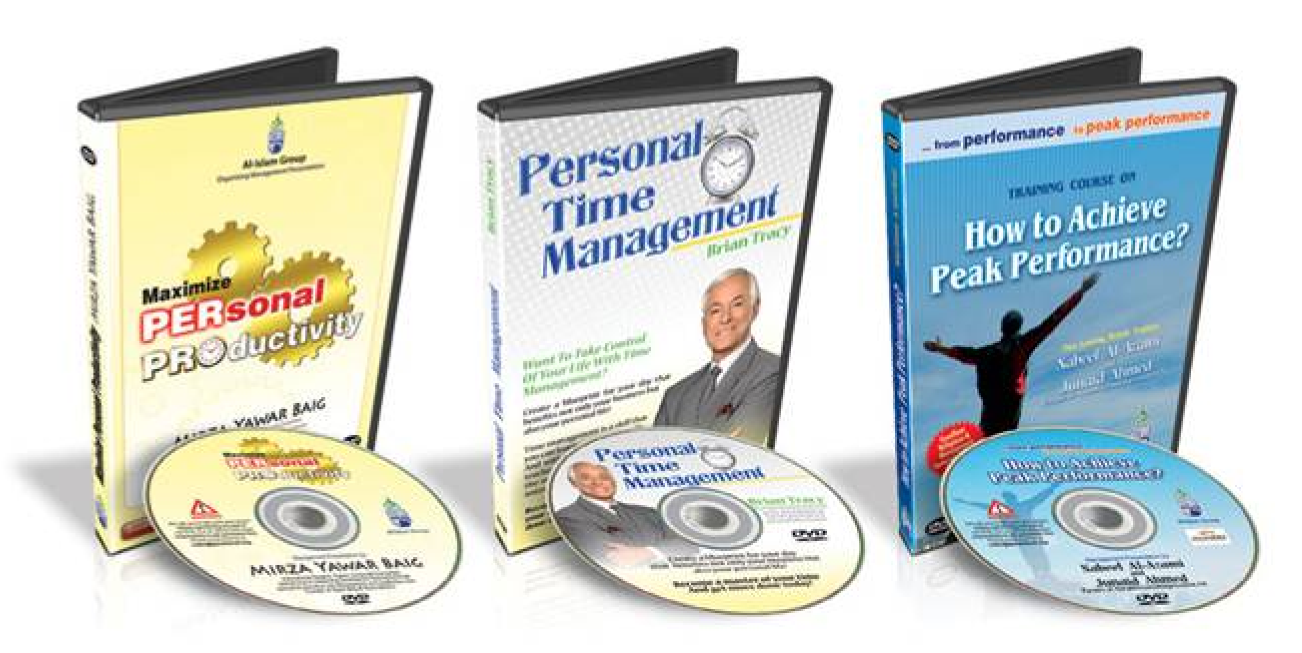
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